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CONSIDERATIONS

Upon the Mischiefs that may arise from granting too much Indulgence to

FOREIGNERS:

Occasioned by the late Election of

Broad-street WARD, &c.

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CONSIDERATIONS

ON THE NATURE AND EXTENT OF THE
RIGHTS OF THE INVENTOR



By J. C. WARD, Esq.

L London G/RW

CONSIDERATIONS

UPON THE

Mischiefs that may arise

From Granting too much Indulgence
To FOREIGNERS.

Occasioned by the late

Election of **Broadstreet Ward.**

WITH

Mr. ADDISON's Opinion of the *FRENCH*,
and their innate Hatred to the *ENGLISH*.

And an EXTRACT of Sir John Knight's SPEECH
in Parliament against FOREIGNERS.

Address'd to the CITIZENS of LONDON,
As a proper Monitor for the next Elections of S— S—
Directors, Common Council-men, &c.

To make a Frenchman English, that's the Devil.
True born Englishman.
Thou mayest not set a Stranger over thee, which is
not thy Brother. Deut.

L O N D O N :

Printed for, and Sold by T. BOREMAN near
Child's Coffee-House, St. Paul's Church-yard ;
and sold likewise at his Shop at the Cock on Lud-
gate-hill. 1735. (Price One Shilling.)

CONSIDERATIONS

On the
Matters that may arise
From Granting too much Intelligence
TO FOREIGNERS
In the
Matters of State and Foreign Affairs



By
M. J. C. B. O.
LONDON
Printed by
J. JOHNSON
St. Pauls Church-yard

As the
Author of the
History of the
British Museum
is now
at the
British Museum
Library
and
is
at the
British Museum
Library
and
is
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British Museum
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INTRODUCTION.



SHOULD we form our Idea of the *French Refugees*, from their Ingratitude to King *Charles* the First, we must conclude them to be, of all People, the most abandoned: For though it is but too notorious, that all the Disasters and Disgraces of that unfortunate Prince, were derived from his generous, though imprudent Conduct,

duct, in succouring the *French Protestants*, and particularly the *Rochellers* ; Yet he is represented by those very People, or their Posterity, as a Man without Faith, Honour, or Religion.

This may, perhaps, appear mysterious to those, who are not apprized of the Secret Springs, that gave Motion to the Rebellion, and Calamities in that Reign; and particularly to the first Commotions in *Scotland*. It was *Richlieu* that fomented them ; it was *Richlieu* that sent the first Scheme

Scheme of the *Solemn League and Covenant* to that Kingdom, which poisoned the whole Nation with a Spirit of Discontent and Sedition, not only to revenge the Attempts made by the King, to relieve the *Rochellers* ; but likewise, to give a Diversion to his Arms, by cutting out Work for him at home.

The fatal Effects of that Scheme are too well known, to require Explanation ; and we may venture to affirm, that all the Wars and
Distrac-

Distractions under which *Europe* has been groaning for near a Century, may, with the greatest Justice, be ascribed to it: For the King being destroy'd, and his Government subverted, his Family were constrained to seek for an Asylum in *France*, where they sucked in the Politicks and Religion of the Country.

It may, no doubt, be observed, that there were Treaties subsisting between *England* and the *French Protestants*; by which we stipulated to succour them: But granting

ing this, there are but few Princes in our Generations, who would hazard their Crowns, and draw upon themselves the Resentment of a powerful Nation, on the score of Religion. Nor has there been a Prince since, that has taken any vigorous Measures for the Relief of the Protestants of *France*.

Their Ingratitude has not been less glaring to the Sons and Successors of that unhappy Monarch; for whatever their Designs might be in favour of *France*, it must, however, be acknowledged, that

B they

they gave no small Encouragement and Protection to the *Refugees* of that Kingdom, upon the Revocation of the Edict of *Nants*. But the Memory of those Princes is treated with the same Contempt and Indignity with their Royal Fathers ; and as both were very unfortunate, in whatever Light we place them, so we may justly say, they were very injudicious in the Choice of the Objects of their Compassion ; for while the *French Refugees* make themselves wanton with their Errors and Vices, on one Hand, others

others have condemned them for encouraging such swarms of Foreign Beggars to settle amongst us ; but none has represented that imprudent Step with more Severity and Bitterness, than a Modern Satyrift of our own Country, in his Character of King Charles the Second.

*Then to recruit the Commons he
prepares,*

*And heal the latent Breaches of the
Wars ;*

*The pious Purpose better to advance,
He invites the banish'd Protestants
of France ;*

*Hither for God's sake, and their
own they fled,
Some for Religion came, and some
for Bread ;
Two hundred thousand Pair of
Wooden Shoes,
(Who, God be thank'd, had nothing
else to lose)
To Heaven's great Praise did for
Religion fly,
To make us starve our Poor in
Charity ;
In every Port they plant their
fruitful Train,
To get a Race of True born Eng-
lishmen. 4 OC 58*

CON-



CONSIDERATIONS *that may arise*
from granting too much Indul-
gence to **Foreigners, &c.**

THE People of every State are
 divided into two Classes;
Foreigners and *Natives*: A
Foreigner, that is, a Person
 of another Nation, was esteem'd and
 call'd an *Enemy* among the Antients.
 (a) The Philosopher advises Magistrates to
 make Laws for examining the Disposi-

(a) Aristot. Polit. 7. C. 6.

tion and Genius of all *Foreigners* before their Admission.

The Laws of Hospitality ought, no doubt, to be religiously observed in every Country, while those, for whom they are intended, render themselves worthy of them, by their Conduct and Demeanour.

It is the Duty of a Stranger (says the (b) Roman Orator) to mind nothing but his own Business, not to be too inquisitive about another's, and above all Things, to avoid being over curious in the Country where he is received.

(b) Hospitis autem officium est, nihil præter suum negotium agere, nihil de alieno inquirere, minimeque in aliena Republica curiosum esse. *Cicero.*

A Latin

A *Latin* Author of the sixteenth Century, who dedicated his Works against *Machiavel* to the Duke of *Alençon*, Brother to the then *French* King, has enlarg'd with great Erudition upon this Subject. (c) *Foreigners*, says he, ought to be content with a kind Reception, and should not intermeddle with the Affairs of the State, or solicit for Preferment; lest they should, by such Conduct (as it generally happens) excite the Envy and Hatred of the Natives.

Beware of *Profelytes* and *Strangers* to the Tenth Generation, say the *Hebrew* Writers; and it is certain, that the most

(c) *Peregrini* vero ipsi, si in provincia aut urbe recipiantur, eo contenti esse debent, neque temere Reipublicæ negotiis sese immiscere, aut honores appetere, ne tandem (ut fere fit) indigenarum adversus se odia invidiamque concitent. Lib. 1.

renowned

renowned Nations of Antiquity made severe Laws against the Admission of Foreigners upon any Terms, and particularly the *Athenians* and *Lacedæmonians*.

History furnishes us with a multitude of Examples of Cities and Commonwealths that were destroy'd by Foreigners, who had been received on the foot of Friendship and Hospitality by their unwary Hosts ; and (d) *Aristotle* has left us a Narrative of nine Cities subverted by their Foreign Guests.

Whilst Virtue and publick Spirit prevail'd amongst the (e) *Romans*, they would not admit any Foreigners (not

(d) *Polit. C. 3.* (e) *Liv. Annal. 1. 23.*

even the Subjects of their best Allies) so jealous were they of Strangers: Nor is there any Country in the World (*Great Britain* excepted) where such are indulged with any other Favours or Privileges, but such as relate to Traffick only, and even that under strict Regulations; but in some of the States of *Italy* and *Germany*, Foreigners are denied the Liberty of Settling upon any Terms.

A *Polish* (f) Author tells us, that the *Poles* would choose to be govern'd by a Native, tho' a *Chimney Sweeper*, rather than any *Foreigner*; and one of their Dukes was deposed for employing such; and, amongst other Reasons assigned by Poli-

(f) *Duglass. Hist. Polon.*

tical Writers for excluding Strangers from Magistracies, one is, that the People obey Magistrates of their own Nation with more Alacrity than those of any other.

The Favours conferred by *William King of Naples* upon the *French*, enraged the People to such a height, that they slaughter'd them all in one Day. *T. Manlius* look'd upon it as Sacrilege, to prefer Strangers to Magistracies or Dignities. (g) *Hear, O Jupiter, says he, these Impieties; Foreign Consuls, and a Foreign Senate, &c. Audi, Jupiter, hæc scelera, audite jusque fasque Peregrinos Consules & peregrinum Senat-um.*

(g) Liv. l. 8.

The

The Reasons against promoting Foreigners are so numerous, that it would prove a Task of no small Difficulty to collect them into a narrow Compass; but this may be laid down as a Maxim, or *Postulatum*, That *Foreigners* can never be actuated with as much Love and Zeal for a Country, where they reside only for some temporary Convenience, as for their own, towards which all their Thoughts and all their Wishes will ever incline; nor is it possible to extinguish a Man's Affection for his native Soil.

*Nescio qua natale solum dulcedine cunctos
Ducit, & immemores non finit esse sui.*

Would it not therefore be a great Act of Imprudence in any Nation, to raise Strangers to any Honours or Preferments, since it is certain the Country where they are received will be always look'd upon with Indifference and Contempt ?

It will, no doubt, be granted, that Magistrates should be thoroughly acquainted with the Humours, Genius, and Customs of the People ; but this cannot be expected from *Foreigners*, which seems to be an Argument of no small weight against their Admission.

The (*b*) *Carthaginians* and *Syracusians* would confer no Dignities or Employ-

(*b*) Diod. l. 11.

ments

ments upon any, but such as were descended from ancient Families of the Natives: And in some other Commonwealths, three Descents were requisite to qualify any one for Preferment.

The Reasons offered by the Learned *Windelinus* against receiving *Foreigners*, are, that *they introduce foreign Manners, and, by Degrees, supplant the Natives*; whence, says he, it is become a Proverb, That *(i) Foreigners are as destructive to a City, as Locusts to Corn*. And amongst the other Conditions, under which he tells us, they may be receiv'd, the first is, that they should be descended from a Nation of Virtue and Probity: *Ut bonæ sint Nationis*.

(i) Quid locustæ Segeti, id Civitati peregrinus esse dicitur. Cap. 18.

That

That Nations are known and distinguish'd by their different Characters, is a Truth that will meet with no Opposition; some are prone to Lust, some to Drunkenness, some to Levity, some delight in War, others in Peace and Commerce; Tricks and Artifice distinguish this Nation, Candour and Simplicity that.

Let us now examine a little, and see whether we can discover this Character of Honesty in the *French*, which our Author requires; for I shall confine myself in this Discourse to the Foreigners of that Nation only, settled amongst us, as well in regard to their Number, as to their Wealth, Industry, and Frugality,

gality, in which they have no small Advantage of *Englishmen*.

I believe it will be allow'd, that no People in the World have a slenderer Title to the Character of *Honesty* than the *French*; and I may do them the Justice to say, they never make any Pretensions to it; and am perswaded the Portrait, which one of our Poets has given us of them, will be always found to be just:

A Dancing Nation, fickle and untrue.

There are likewise other Qualities requisite in Foreigners, such as Similitude of Manners, Religion, and above all, an innate Love and Esteem for the People that receive them; but none of these
are

are found in the *French*, with whom we have not one Feature of Resemblance; we neither eat nor drink, nor even think as they do; nor are we less different in our Habits: But this I would have understood of the Nation in general; for I am well apprized, that our *Beau monde*, our People of Quality and Rank, can relish nothing that is not of a *French* Cast, which may in time be attended with fatal Consequences; since by imitating their Manners and Fashions, we may insensibly fall into their Vices. *Nothing*, says Plato, *can be more dangerous to a State, than granting Licence to their Youth to alter their Habits and change their Gestures, their Dances, their Exercises and their Musick; altering their Judgments and Opinions, sometimes*
one

one way, sometimes another, running mad after Novelties.

Though I believe it will be acknowledged, that K. Charles II. and his Court were highly devoted to the *French* Interest and Manners; yet it may be affirmed, there was a violent Opposition to both in this Nation, during the greatest part of his Reign. This was carried to such a height, that our People would wear nothing that had the least Air of a *French* Fashion; that we might look the more (says the Marquis of (k) *Hallifax*) like a distinct People, and be no longer under the Servility of Imitation.

‘ Amongst the other Means, says he,
‘ used for attaining that End (that is, for

(k) Character of a Trimmer.

D

getting

' getting all *Flanders* for the *French*)
 ' sending over the Dutcheſs of *Orleans*
 ' was not the leaſt powerful; ſhe was
 ' a very welcome Gueſt here; and her
 ' own Charms and Dexterity, joined
 ' with other Advantages that might help
 ' her Pretenſions, gave her ſuch an Af-
 ' cendant, that ſhe could hardly fail
 ' of Succeſs. One of the Preliminaries
 ' of her Treaty, though a trivial thing
 ' in itſelf, was yet conſiderable in the
 ' Conſequence. About this Time, a ge-
 ' neral Humour in Oppoſition to *France*,
 ' had made us throw off their Faſhions,
 ' and put on Veſts, that we might look
 ' more like a diſtinct People, and not
 ' be under the ſervility of Imitation,
 ' which ever pays a greater deference to
 ' the Original, than is conſiſtent with
 ' the Equality all Independent Nations
 ' ſhould pretend to. *France* did not
 ' like

' like that Beginning of ill Humours,
 ' at least, of Emulation, as wisely con-
 ' sidering that it is a Natural Intro-
 ' duction, First, to make the World their
 ' Apes, that they may afterwards make
 ' them their Slaves. It was thought that one
 ' of the Instructions that Madam brought
 ' along with her, was to laugh us out
 ' of these Vests, which she performed
 ' so effectually, that in a Moment, like
 ' so many Footmen, who had quitted
 ' their Masters Livery, we took it
 ' again, and returned to our old Service ;
 ' so that the very Time of doing this,
 ' gave a very critical Advantage to
 ' *France*, since it looked like an Evidence
 ' of returning to their Interests, as well
 ' as to their Fashions ; and would give
 ' such a Distaste of us to our New
 ' Allies (the *Swedes* and *Hollanders*) that
 ' it might facilitate the Dissolution of

‘ the Knot (the Triple Alliance) which
 ‘ tied them so within their bounds,
 ‘ that they were very impatient till
 ‘ they were freed from the Restraint.

We see by this Example, the melancholy Effects of imitating *French* Fashions ; for it is the general Opinion, that the Dissolution of that Alliance paved the Way for all the Calamities which *Europe* has felt since, from the Power of *France*.

As to the similitude of Religion, which is required in *Foreigners*, the Doctrine of the Church of *England* differs widely from that of the *French*, whether we consider them as *Papists* or *Calvinists*.

And as to any Notions of their Affection or Esteem for us, there is not the

the least Pretence for any Suggestions of that Tendency ; on the Contrary, the whole Conduct of the *French* for many Ages, and their many Writings, will furnish us with undeniable Testimonies of their innate Hatred.

Their Contempt and Spleen are portray'd with great Exactness and Truth, in a celebrated Work, called *The Polity of France*, which was published in the Reign of *Lewis* the Fourteenth.

In the 14th Chapter of that Treatise, the Author lays down Rules to be observed by *France*, with regard to the principal Kingdoms and States of the World.

‘ As to what concerns the *English*,
 ‘ says the Author, they are a People
 ‘ with-

‘ without Faith, without Religion, without
‘ out Probity, without any Justice, distrustful,
‘ trustful, extremely False, Cruel, Impatient,
‘ Gluttonous, Proud, Audacious,
‘ and Covetous.

That this is not to be understood as the Spleen and Malice of one Man, but the Sense of his Country, and the GRAND MONARCH, will be evident from the following Passage.

Lewis the Fourteenth received so favourable an Account of that Treatise, while it was in Manuscript, that he sent for the Author, who read it to him, and being highly delighted with the Performance, he promised him all the Encouragement that could be expected from a King, upon Condition he would not publish it ; but his Vanity pre-

prevailed, for he printed it soon after, and dedicated it to the King, who being enraged that his *Precious French Policy* should be no longer a Secret, and afraid, lest he should discover more of it, had him first confined to the *Bastile*, and afterwards convey'd to a Place of such Obscurity, that he was never afterwards heard of.

In God's Name, is this Amity? Is this Friendship? Some would say, no doubt, it is *Friendship*; a *genuine Specimen of such Friendship as must ever be expected from Frenchmen*, says a late Author. And this is obvious, not only from the Situation of both Nations, but especially from the Opinion they conceive of themselves. The same Author, speaking of his Countrymen, says: ' They now serve for

' an

‘ an Example to all Nations, not only
 ‘ in Matters of Execution, but Counsel ;
 ‘ and they are able to furnish an Army
 ‘ with the best Generals in the World,
 ‘ as well as the best Soldiers.

It is very certain, that they have a stronger Averſion to the *English*, than to any other Nation ; and accordingly, in the Piece I have mentioned, *France*, with Regard to other States, is taught to defend herſelf only ; or at moſt, to maintain no more than a kind of Superiority over them : But nothing leſs is urged again and again, than the entire Ruin of the *English*. ‘ A *French War*,
 ‘ ſays he, of three or four Years continu-
 ‘ ance, would quite ruin them.— In
 ‘ ſhort, if we would ruin the *English*—
 ‘ And again, which would ruin them, in
 ‘ ruining their Commerce.

I can-

I cannot conclude this Effay, without giving the Reader the Portrait, which the Learned Mr. *Addison* has left us of the *French*, and their Aversion to us, in one of his *Freeholders*; and I am persuaded, the Sentiments of that extraordinary Man will have the greatest Weight with all Men of Judgment and Erudition; nor was he less conspicuous for his profound Knowledge and Learning, than his Zeal and Attachment to the present Royal Family.

‘ It would be endless, says he, to recount the Invectives which are to be met with amongst the *French* Historians, and even in *Mexeray* himself, against the Manners of our Countrymen: Their Authors in other kinds of Writing, are likewise very liberal in Characters of the same Nature. I cannot forbear mentioning the Learned

E

‘ *M. Patin*

‘ M. *Patin* in particular, who tells us
 ‘ in so many Words, *That the English*
 ‘ *are a People he naturally abhors* ; and in
 ‘ another Place, *That he looks upon the*
 ‘ *English, amongst the several Nations*
 ‘ *of Men, as he does upon Wolves, amongst*
 ‘ *the several Species of Beasts.*

Mr. *Addison* concludes his Paper in
 these Words: ‘ I shall only add, that
 ‘ there has been an unaccountable Dispo-
 ‘ sition amongst the *English*, of late
 ‘ Years, to fetch the Fashion from the
 ‘ *French*, not only in their Dress and Be-
 ‘ haviour, but even in their Judgments
 ‘ and Opinions of Mankind. It will,
 ‘ however, be reasonable for us, if we
 ‘ concur with them in their Contempt
 ‘ of other neighbouring Nations, that
 ‘ we should likewise regard ourselves
 ‘ under the same View, in which they
 ‘ are wont to place us. The Represen-
 ‘ tations

' tations they make of us, are, as of a
 ' Nation the least favour'd by them ; and
 ' as these are agreeable to the Natural
 ' Aversion they have for us, are more
 ' disadvantageous, than the Pictures they
 ' have drawn of any other People in
 ' *Europe*.

I am persuaded, the Authority of that
 incomparable Person will be sufficient,
 to convince every *Briton* of the Appre-
 hensions he should always have in his
 Breast of the *French* Nation, their De-
 signs, and their Hatred ; and though Cha-
 rity should incline us to receive such of
 them as are compell'd to seek for an
Asylum amongst us, yet Prudence should
 direct us to have the Hebrew Proverb
 always before our Eyes, *Beware of Stran-*
gers to the tenth Generation. And as the
French are, of all People, the most en-
 terprizing, the most industrious, and fru-

gal, so we have the more Reason to be jealous of their Designs, and to provide against their Admission into any Places of Power, Profit, or Trust. For considering their Frugality, OEconomy, and Industry, they will in time engross all the profitable Branches of Trade, as they have already that of the Silk Manufacture; for I believe it can be demonstrated, that nine Parts in ten of that Traffick is in their Hands, with a great Share of that of Wines.

Nor are they less considerable with regard to their Numbers, which has been computed at no less than a Hundred thousand, within the Bills of Mortality; and considering their Sobriety and Diet, and the Fruitfulness of their Women, the City, in time, will probably be called a *French Colony*.

Far

Far be it from me, to offer any thing that might be injurious to them through Spleen or Malice : I have never entertained any Thoughts of that kind, my whole Design having no other View, than to put us upon our Guard against a People that are distinguished for their Address and Management in all Parts of the World ; a People that can under-sell us at all Markets, and a People that are capable of forming the greatest Designs.

I cannot, on this Occasion, pass over in Silence, the Story of the *French Prophets* in the late Queen's Reign, whether the Enthusiasm with which they seem'd to be then agitated, was real or not, I will not take upon me to determine ; but it is very certain, that the Government did not think it prudent to let them assemble, as they designed to have done, under a Pretence of raising Dr. Eams from the Dead.

There

There was, indeed, a very surprizing Attempt in their *Favour*, about 40 Years ago in *Ireland*, under the Influence of the late Earl of *Gallway* their Countryman and Patron ; it was no less, than to procure a Law for transporting the Papists of that Kingdom, to *Foreign* Parts, and replacing them with *French Refugees* : It is true, the Design did not succeed ; but I believe the Attempt must be allowed to be extraordinary.

Nothing can be more amazing, than to see any of the *Refugees*, who have been receiv'd with open Arms in this Nation, and who have a large Pension settled upon them ; that any of them, I say, should presume to enter the Lists, or contend, on any publick Occasion, with our Natives ; nor can I think of any thing that bears the least Allusion to such an Attempt, but the Story of the

the Snake in the Fable, that stung the Shepherd who preserv'd his Life, and cherish'd him by his Fire's side.

The general Act of Naturalization, passed in the same Reign, gave occasion to great Murmurings and Discontents, and was look'd upon as a dangerous Expedient, since it open'd a gap for swarms of Foreigners ; and that at a time, when there was a scarcity of Bread thro' the whole Kingdom ; that Law was soon repealed, and it is hoped we shall never hear of any more Attempts of the same tendency. That in 1693 miscarried, and as the following Speech did not a little contribute to it, and that it gives us a just and lively Idea of the Mischiefs that may arise from naturalizing Foreigners, I have thought proper to present the Reader with an Extract of it, with which I'll conclude this Essay.

Extract

*Extract of Sir John Knight's Speech in
Parliament, against naturalizing Fo-
reigners, in 1693.*

THE Arguments used for the Bill, are in substance ; first, a want of Purchasers for our Lands ; secondly, of Merchants ; thirdly, Manufacturers, who can work cheaper than the *English* ; fourthly, of Husbandmen to till the Ground.

First, It is argued by some, that we want Purchasers for our Lands: This is a melancholy Consideration; I therefore desire those Gentlemen, who approve of this Bill, to tell me what it is hath brought us to this Condition, that the Landed Men of England are reduced to so low an ebb, that they must sell, and none left able to buy, unless Foreign-
ers

ers and Naturalized? Doth this prove our Fore-fathers wanted Understanding? or doth it not rather conclude it's occasion'd by our want of theirs, and not following their Examples? who never sold their Country, to the Ruin both of themselves and their Posterity; nor did they expend the Money of the Kingdom on such Allies as ours, who, as we have been inform'd by some of the *Privy Council*, are not in our Interest, and will spare us none of their Men for our Pay, without great Pensions likewise for themselves.

Let us abate our Taxes, and after the wise Precedent of our Fathers, pay our own Seamen at home, and send the Foreigners back: Then the Money will be found circulating at home in such *Englishmens* Hands, who may buy the

F Lands,

Lands that are to be sold, without naturalizing Strangers.

Secondly, It is said, we want more Merchants. Whom may we thank for bringing so many to Poverty?

Suppose we pass this *Bill*, and the *Dutch* (who, no doubt, will take the Oaths as this Bill directs, and protest against *Popery* and *Paganism*, and, on occasion, *Christianity* too, as at *Japan*) send their Servants and Factors hither, and we naturalize them, and let the Capital Stock, which gets an Employ for these new made *Englishmen*, belong to their Masters and Friends, who never did, or ever will live amongst us: Will it not then follow, that the Profit will be theirs, and not *England's*? and will not the new-made *English*
(yet

(yet *Dutchmen* still) return to their Country and Friends with their Gain?

The Conclusion of this Experiment must be this; That what hath hitherto been Gain to *England* by *English* Merchants and Factors, will be turned to a Foreign Land, by the *Foreign* Merchants being naturalized, for their own Good, not *England's*.

A third Argument for admitting Foreigners, is upon a supposed Want we have of *Manufacturers*, especially of such as will work cheaper than the *English*. In my Opinion, this Reasoning is extraordinary, and ought not to take Air out of this House; lest the old *English* Spirit should exert itself in defence of its Liberty.— Shall an *English* Parliament let in Strangers to under-sell our Country? (which they may easily

do, whilst they live in Garrets, pay no Taxes, and are bound to no Duties) How shall we answer this to our Country who sent us here, when by so doing, instead of making the Kingdom more populous, we provide only for the Subsistence of *Foreigners*?

Our Palates for some time have been so nice, that nothing but *French* Cooks could please 'em ; nor could we perswade ourselves that our Cloathing was right, unless from Head to Foot 'twere *à la mode de France*. The *Gentleman* was not well served without a *Frenchman* ; and the Lady's Commode could not sit right, if her *Frenchwoman* did not put it on. Now on a sudden, the Change is at violent in favour of the *Dutch*.

There is one Thing, Mr. Speaker, which comes into my Mind, with
which

which I shall close this Consideration. What Reason was there to blame the Mayors and other Governors of Corporations, for surrendring their Charters, though they still retain the Rights, for *Englishmen* only to come into new Charters, and at the same time, hope to justify our Proceedings, though we throw up the *Great Charter of English Liberties*, to admit Strangers?

A fourth Pretence for this Bill, is, a Want of Husbandmen to till the Ground. I shall say little on this Head, but request the Honourable Person below me, to tell me, of the *Forty thousand French*, which he confesses are come into *England*, how many does he know, that at this Time follow the Plow Tail? For it is my firm Opinion, that not only the *French*, but every other Nation this Bill shall let in upon

upon us, will never transplant themselves for the Benefit of going to Plow; they will contentedly leave the *English* the sole Monopoly of that Slavery.

We may further learn from that Book (the Bible) the Fate of the *Egyptians*, who experimented, on the score of Charity, what it is a People may expect from admitting Strangers into their Country and Councils: *Joseph* was a Stranger, and sold for a Slave, yet being taken into *Pharaoh's* Council, he by Taxes and other fine Projects, brought the seven Years Plenty, God had blessed the *Egyptians* with, into the Granaries of *Pharaoh*; but when Dearth came on the Land, and the People cried to their King for Relief, they were sent to the Stranger *Joseph*, who getteth from them, for that which was once their own, all their Money, their

their Cattle, their Lands, and last of all, their Persons into Slavery; though at the same time, he did far otherwise by his own Countrymen, for he placed them in the best of the Land, the Land of *Goshen*, and nourished them from the King's Stores. This Example should teach us to be wise in Time, seeing all this was done by the Advice of one *Foreigner* in the Privy Council. And what may that Country expect, where the Head and many of the Council are *Foreigners*?

Sir, I perceive some Gentlemen are uneasy; perhaps I have offended them, and will conclude with this Motion; That the *Serjeant* be commanded to open the Doors, and let us first kick the Bill out of the House, and then *Foreigners* out of the Kingdom.

F I N I S.

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